

# List of Mycenaean deities

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Many of the Greek deities are known from as early as Mycenaean (Late Bronze Age) civilization. This is an incomplete list of these deities<sup>[n 1]</sup> and of the way their names, epithets, or titles are spelled and attested in Mycenaean Greek, written in the Linear B<sup>[n 2]</sup> syllabary, along with some reconstructions and equivalent forms in later Greek.

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## Deities

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### Gods

- Anemoi - attested through \*Anemohiereia or \*Anemon Hiereia, "Priestess of the Winds" (Linear B: ἈΝΕΜΟΙ, *a-ne-mo-i-je-re-ja*, ἈΝΕΜΟΙ, *a-ne-mo,i-je-re-ja*)<sup>[1][2][3][4][n 3][n 4][n 5][n 6]</sup>
- Apollo(?) - perhaps attested through the lacunose *yperio-* (Linear B: ]ἘΦ-, *]pe-rjo-*, reconstructed *a-pe-rjo-ne*)<sup>[8][9][n 7]</sup>
- Ares (Linear B: ἌΡΕ, *a-re*)<sup>[1][11][12][13][14]</sup>
- Despotas(?) - unclear, perhaps house deity (Linear B: ἅΠΩ, *do-po-ta*)<sup>[14][15][16][n 8][n 9][n 10]</sup>
- Dionysus (Linear B: ΔΙΩΝΟΣ, *di-wo-nu-so*)<sup>[14][21][n 11]</sup>
- Dipsioi - perhaps "the Thirsty and hence the Dead Ones"; perhaps related to Thessalian month *Dipsos*, meaning obscure (Linear B: ΔΙΨΟΙ, *di-pi-si-jo-i*)<sup>[14][27][28][29][30][n 12]</sup>

- Drimios - unknown, in later times, son of Zeus, perhaps a predecessor of Apollo (Linear B: ΔΡΙΜΩ, *di-ri-mi-jo*)<sup>[14][29][32][n 8][n 13][n 14]</sup>
- Enesidaon - possibly a theonym; possibly an epithet of Poseidon, assumed to mean "Earthshaker" or something similar (Linear B: ΕΝΕΣΙΔΑΟΝ, *e-ne-si-da-o-ne*)<sup>[2][32][36][n 10][n 15][n 16]</sup>
- Enyalius - a later epithet of Ares (Linear B: ΕΝΥΑΛΙΟΝ, *e-nu-wa-ri-jo*)<sup>[2][14][23][29]</sup>
- Hephaestus - regarded as indirectly attested by the name \*Haphaistios or \*Haphaistion, presumed to be a theophoric name (Linear B: ΑΦΑΙΣΤΙΟΝ, *a-pa-i-ti-jo*)<sup>[22][24][39]</sup>
- Hermes (Linear B: ΑΜΑΡ, *e-ma-\*25* or *e-ma-ha*)<sup>[14][33][40][41][42][n 17]</sup>
  - Areias - epithet (Linear B: ΑΡΕΑΣ, *a-re-ja*)<sup>[33][44][n 8]</sup>
- Hyperion(?) - perhaps attested through the lacunose *Jperio[* (Linear B: ]ἘΦ-[, *pe-rjo-*[, reconstructed *u-pe-rjo-ne*)<sup>[45][n 18]</sup>
- Marineus(?) - unknown deity, perhaps "God of the Woolens", meaning obscure (Linear B: ΜΑΡΙΝΟΣ, *ma-ri-ne(-u?)*, ΜΑΡΙΝΩΣ, *ma-ri-ne-we*, ΜΑΡΙΝΩΣ, *ma-ri-ne-wo*)<sup>[14][22][24][46][47]</sup>
- Pade(?) - possibly unknown god, thought to be Cretan, Minoan in origin (Linear B: ΦΑΔΕ, *fa-de*, *fa-de-i*)<sup>[1][2][14][48]</sup>
- Paeans - a precursor of Apollo (Linear B: ΦΑΕΝΟΣ, *pa-ja-wo-ne*)<sup>[2][14][49][50][n 19]</sup>
- Poseidon - chief deity (Linear B: ΠΟΣΕΙΔΩΝ, *po-se-da-o*, ΠΟΣΕΙΔΩΝΑ, *po-se-da-wo-ne*)<sup>[14][52][53][n 10]</sup>
- Trisheros - theonym, "Thrice-Hero"; thought to attest, and pertain to, the veneration of the dead (Linear B: ΤΙΡΙΣΕΡΟΗ, *ti-ri-se-ro-e*)<sup>[14][29][59][60][61][n 20][n 21][n 22]</sup>
- Wanax - "the King"; in this case, it is considered to be a theonym in the dative case, perhaps as an epithet of Zeus (Linear B: ΒΑΝΑΚΑΤΟ, *wa-na-ka-te*)<sup>[14][29][69][n 23][n 24]</sup>
- Zeus - God of the sky (Linear B: ΔΙΩΣ, *di-we*, ΔΙΩΣ, *di-wo*)<sup>[14][72][73]</sup>
  - Diktaios - local epithet of Zeus on Crete (Linear B: ΔΙΚΤΑΙΟΣ ΔΙΩΣ, *di-ka-ta-jo di-we*)<sup>[1][14][74][75][n 25][n 26]</sup>

## Goddesses

- Artemis (Linear B: ΔΙΩΣΤΙ, *a-te-mi-to*, ΔΙΩΣΤΙ, *a-ti-mi-te*)<sup>[14][77][78][79][80]</sup>
- Diwia - possibly the female counterpart of Zeus, possibly Dione in later Greek (Linear B: ΔΙΩΣΙΔΑ, *di-u-ja*, ΔΙΩΣΙΔΑ, *di-wi-ja*)<sup>[2][14][16][29]</sup>
- Doqeia(?) - possibly an unknown goddess but could be only a feminine adjective (Linear B: ΔΟΧΕΙΑ, *do-qe-ja*)<sup>[81][82][83][n 27]</sup>
- Eileithyia - attested in the Cretan *Eleuthia* form; perhaps Minoan in origin (Linear B: ΔΙΕΛΕΥΘΙΑ, *e-re-u-ti-ja*)<sup>[2][14][85][86][87]</sup>
- Erinyes - both forms of the theonym are considered to be in the singular, Erinys (Linear B: ΔΙΕΡΙΝΥ, *e-ri-nu*, ΔΙΕΡΙΝΥΣ, *e-ri-nu-we*)<sup>[1][14][52][88][89][n 28]</sup>
- Hera (Linear B: ΔΙΗΡΑ, *e-ra*)<sup>[14][29][91]</sup>
- Iphemedea - theonym; probably variant form of Iphimedia, name of a mythological person found in Homer's Odyssey (Linear B: ΔΙΦΙΜΕΔΑ, *i-pe-me-de-ja*)<sup>[14][16][29][92]</sup>
- Komawenteia(?) - possibly unknown deity, possibly meaning "long-haired goddess" (Linear B: ΔΙΚΩΜΕΝΤΙΑ, *ko-ma-we-te-ja*)<sup>[16][93][n 29]</sup>

- Manasa - unknown goddess (Linear B: Μ𐄀𐄁, *ma-na-sa*)<sup>[14][29][81][96][97][n 8][n 30]</sup>
- Mater Theia - possibly "Mother of the Gods" or mother goddess (Linear B: Μ𐄀𐄁, Μ𐄀𐄁, *ma-te-re,te-i-ja*)<sup>[14][98][99][n 31]</sup>
- Pipituna - unknown deity, considered to be Pre-Greek or Minoan (Linear B: Π𐄀Π𐄀Φ𐄀, *pi-pi-tu-na*)<sup>[1][2][14][30][32][102][103][n 32]</sup>
- Posidaeia - probably the female counterpart to Poseidon (Linear B: Π𐄀ΣΙΔΑΙ, *po-si-da-e-ja*)<sup>[14][16][n 8]</sup>
- Potnia - "Mistress" or "Lady"; may be used as an epithet for many deities, but also shows up as a single deity (Linear B: Π𐄀ΤΙΝΙ, *po-ti-ni-ja*)<sup>[14][105][106][107][n 10]</sup>
  - Potnia Athena - or Potnia of *At(h)ana* (*Athens(?)*); reference of the latter is uncertain (Linear B: ΑΤΑΝΑΠΩΝΙ, *a-ta-na-po-ti-ni-ja*)<sup>[2][14][99][n 33]</sup>
  - Potnia Hippieia - Mistress of the Horses; later epithet of Demeter and Athena (Linear B: ΠΩΝΙΑΙ, ΠΩΝΙΑΙ, *po-ti-ni-ja,i-qe-ja*)<sup>[14][99][n 34][n 35]</sup>
  - Potnia of Sitos - Mistress of Grain, Bronze Age predecessor or epithet of Demeter (Linear B: ΣΙΤΟΝΙΑΙ, *si-to-po-ti-ni-ja*)<sup>[14][81][99][109][n 36]</sup>
  - Potnia of the Labyrinth (Linear B: ΔΑΠΥΡΙΤΙΝΙ, *da-pu<sub>2</sub>-ri-to-jo,po-ti-ni-ja*)<sup>[2][14][29][99]</sup>
  - Potnia, at Thebes, of no attested name or title, other than that offered are made to her *house*, her *premises* (Linear B: ΠΩΝΙΑΙ, ΠΩΝΙΑΙ, *po-ti-ni-ja,wo-ko-de*)<sup>[14][22][29][111][112][n 37]</sup>
  - Potnia, of unidentified Pylos sanctuary - unknown local(?) goddess of *pa-ki-ja-ne* (\**Sphagianes?*) sanctuary at Pylos (Linear B: ΠΩΝΙΑΙ, *po-ti-ni-ja*)<sup>[99][114][115][n 8][n 38][n 39]</sup>
  - Potnia, of uncertain A place or epithet (Linear B: ΠΩΝΙΑΙ, ΠΩΝΙΑΙ, *po-ti-ni-ja,a-si-wi-ja*)<sup>[14][120][n 40][n 41]</sup>
  - Potnia, of unknown E place or epithet (Linear B: ΕΡΕΩΠΩΝΙ, *e-re-wi-jo-po-ti-ni-ja*)<sup>[81][n 42]</sup>
  - Potnia, of unknown N place or epithet (Linear B: ΝΕΩΠΕΩΝΙ, *ne-wo-pe-o,po-ti-ni-ja*)<sup>[14][81]</sup>
  - Potnia, of unknown U place or epithet (Linear B: ΟΠΟΠΩΝΙ, *u-po-jo-po-ti-ni-ja*)<sup>[14][81][n 43]</sup>
  - Potnia, of unknown ? place or epithet (Linear B: ΤΑΚΕΣΙ, *(?)a-ke-si,po-ti-ni-ja*)<sup>[81][n 44]</sup>
- Preswa(?) - generally interpreted as a dove goddess or an early form of Persephone (Linear B: ΠΕΡΣΩ, *pe-re-\*82 or pe-re-swa*)<sup>[14][16][96][124]</sup>
- Qerasia(?) - unknown goddess, perhaps Minoan in origin or possibly connected with *ther* (Linear B: ΚΕΡΑΣΙ, *qe-ra-si-ja*)<sup>[1][2][14][29][81][125][126][127][n 45][n 46]</sup>
- Qowia(?) - unknown deity, possibly meaning "She of the Cow(s)" (Linear B: ΚΩΩΙΑ, *qo-wi-ja*)<sup>[16][71][81][n 8][n 47][n 48]</sup>
- Wanasso(?) - "the Two Queens", possibly Demeter and Persephone, \*wanassojin(?) regarded as a dative dual form (Linear B: ΒΑΝΑΣΟΙ, *wa-na-so-i*)<sup>[14][29][114][132][n 23][n 24][n 49]</sup>

## Pantheon

- Pantes Theoi - a special invocation "to All the Gods", irrespectively of sex, etc.; recurrently attested at Knossos (Linear B : ΠΑΣΙΤΕΟΙ, *pa-si-te-o-i*)<sup>[2][33][135][136][n 50][n 51][n 52]</sup>

# Heroes, mortals and other entities or concepts

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- Proteus - could be the theonym of the sea-god Proteus, but probably just the anthroponym of a nobleman (Linear B: π̄+ρ̄+τ̄, *po-ro-te-u*)<sup>[138][139][140]</sup>

## Possible deities

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Deities speculated to have been worshipped but without hitherto attestation in the Linear B tablets

- A possible sun goddess, predecessor to Helios and possibly related to Helen.<sup>[141][n 53]</sup> No unambiguous attestations of words for "sun" have been found yet, though the Mycenaean word for "sun" is reconstructed as \*hāwélios.

## See also

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- Aegean civilizations
- Cycladic culture
- Epigraphy
- History of Greece
- History of religions
- History of writing
- Leiden Conventions
- Linear A
- Linear B
- Mycenaean religion
- Palaeography

## Notes

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1. This list includes deities which in later Greek times and sources were thought of as semigods or mortal heroes. Scholars assign to attested words in Linear B a possibility or probability, sometimes controversially, of being a theonym or an anthroponym, a toponym, etc.; Mycenaean Linear B sources are often damaged inscriptions bearing lacunae, and in any case, they are too few to enable classifications with certainty.  
Finally there is a list of attested words which seem to refer to mortals or whose reference is unclear, yet they may have a connection to religion or to a divine or heroic figure of later times.
2. The names/words in Linear B and the transliteration thereof are not necessarily in the nominative case and also not necessarily of said gods per se, as e.g. in the case of Hephaestus.
3. See the noun ἱέρεια.<sup>[5]</sup>
4. Found on the KN Fp 1 and KN Fp 13 tablets.<sup>[6][7]</sup>
5. The inscriptions read that the offers are made to her, thus they could refer to a goddess; this is not though, what modern scholars seem to believe.
6. The first cited form could just be an instance of a scribe forgetting to write the word-separator sign , between two words. In that case *\*Anemohiereia* should be instead read as *\*Anemon Hiereia* also.

7. Found on the lacunose KN E 842 tablet.<sup>[10]</sup>
8. Found on the PY Tn 316 tablet.<sup>[17][18]</sup>
9. Cf. the nouns δεσπότης, δόμος, πόσις,<sup>[19]</sup> whence *despot* in English;<sup>[20]</sup> in an etymological sense, it literally means "master of the house" and is related to *potnia*.
10. The word *Poseidon* (Ποσειδῶν; variant forms include Ποσειδάων, the former's final syllable being a synaeresis of the latter's final two) itself, could be connected in an etymological sense - cf. πόσις - to *Despotas* (if indeed this is the correct reading-interpretation of *do-po-ta*) and *Potnia*;<sup>[29]</sup> likewise compare the same word in connection to *Ge-Gaia* (hence possibly to *Ma Ga*) and the possible *Enesidaon* and other undoubted later-times epithets of him, in consideration of the word-endings, etc.. Moreover some scholars have connected - in a similar manner to the one of *Poseidon* - *Demeter* to "Earth" via the *De* (*Da*; considered in this case as Pre-Greek and as meaning "Earth") syllable, the goddess thus viewed as representing *Da-Mater*, "Mother Earth" or similar; others on the other hand have interpreted *Demeter*'s *Da* syllable as related to *domos* (i.e. to be Indo-European), interpreting her name as "Mother of the House", creating thus an etymological connection to *Despotas* and *Potnia*. À propos, some scholars have considered the attested, on the PY En 609 tablet,<sup>[54]</sup> Mycenaean word Δῃ, *da-ma-te*, as reading *Demeter*, but the view isn't widely held anymore; the former is indeed thought to be connected to *domos*, etc, but it is believed to probably be a form of, or something similar to, δάμαρ.<sup>[55][56][57][58]</sup>
11. According to Chadwick,<sup>[22]</sup> "Dionysos surprisingly appears twice at Pylos, in the form *Diwonusos*, both times irritatingly enough on fragments, so that we have no means of verifying his divinity". This old view can be found reflected in other scholars<sup>[23]</sup> but this has changed after the 1989-90 Greek-Swedish excavations at Kastelli Hill, Chania, unearthed the KH Gq 5 tablet.<sup>[14][24][25][26]</sup>
12. Cf. the verb διψάω-ῶ.<sup>[31]</sup>
13. The inscription reads (line 10): *di-ri-mi-jo₂ ḫdi-wo,i-je-we*, i.e. \**Drimiōi Diwos hiēwei*, "to Drimios, the son of Zeus".<sup>[17][33][34]</sup>
14. Drimios likely formed a cult group with Zeus and Hera, perhaps the son of this couple, who was forgotten by archaic times.<sup>[35]</sup>
15. Found on the KN M 719 tablet.<sup>[37]</sup>
16. Cf. Ἐνοσίχθων, Ἐννοσίγαιος, Poseidon's later epithets.<sup>[38]</sup>
17. Δῃ, when in the nominative, is thought to be read as Ἐρμάξ (Ἐρμάχας).<sup>[43]</sup>
18. Found on the lacunose KN E 842 tablet.<sup>[10]</sup>
19. Hiller's<sup>[2]</sup> or Schofield's<sup>[23]</sup> *pa-ja-wo* is not actually attested per se; the word actually attested on the damaged KN V 52 tablet and the fragments thereof, reads *pa-ja-wo-ne*; the latter would be the dative case form of the former.<sup>[50][51]</sup>
20. Found on the PY Tn 316 and PY Fr 1204 tablets.<sup>[17][62]</sup>
21. See the words τρίς, ἥρως.<sup>[63][64][65]</sup>
22. It is generally thought to be connected to τριπάτορες, i.e. the "collective, anonymous family ancestors",<sup>[60][66][67]</sup> but it could perhaps instead refer to Triptolemus, himself possibly a 'hypostasis' of Poseidon".<sup>[66][68]</sup>
23. The King and the Two Queens are sometimes attested on tablets together, in the offerings or the libations to them; forms of both "the King" and "the Two Queens" are in the dative case. An example of said concurrent attested worship is the PY Fr 1227 tablet.<sup>[70]</sup>
24. On the other hand, there are scholars who have argued that "the King" and "the Two Queens" are not theonyms, that they simply refer to mortal royalty.<sup>[71]</sup>

25. Pertaining to the [Dikti](#).<sup>[76]</sup>
26. Found on the KN Fp 1 tablet.<sup>[6]</sup>
27. Found on the PY An 607 tablet.<sup>[84]</sup>
28. Found on the KN Fp 1, KN V 52, and KN Fh 390 tablets.<sup>[51][90]</sup>
29. Cf. *ko-ma-we*, κομήεις, κόμη.<sup>[94][95]</sup>
30. Cf. the [Hindu goddess](#) of the [same name](#).
31. See the nouns μήτηρ, Θεός, Θεά and the adjective θεῖος-α-ον.<sup>[100][101]</sup>
32. Cf. [Diktynna](#) about word formation, considered to be characteristically Pre-Greek.<sup>[30][104]</sup>
33. Found on the KN V 52 tablet.<sup>[51]</sup>
34. See the words ἄπειος-α-ον, ἄπιος.<sup>[108]</sup>
35. Could also be precursor of [Leto](#).
36. See the noun [σῖτος](#) and the epithet Σιτώ.<sup>[110]</sup>
37. Said Potnia or *Potnia* in general is found on only one tablet at Thebes: [TH](#) Of 36.<sup>[113]</sup> Her premises, her house is thought to have been her shrine.<sup>[22][111]</sup>
38. The word, on the same tablet, ἄργυρος, *po-re-na*, \*phorenas, understood to mean "those brought or those bringing" (it actually reads ἄργυρος, *po-re-na-qe*, but a postfixed ο, *qe*, is usually a conjunction; cf. καί, τε, and [Latin](#) et, que),<sup>[116][117]</sup> has been interpreted by some scholars as evidence of human sacrifice at said sanctuary:<sup>[118]</sup> "According to this interpretation, the text of Tn 316 was written as one of many extreme emergency measures just before the destruction of the palace. Tn 316 would then reflect a desperate, and abnormal, attempt to placate divine powers through the sacrifice of male victims to male gods and female victims to female gods".<sup>[119]</sup>
39. The nominative case form of the place (i.e. of the sanctuary) is πάκια, *pa-ki-ja-ne*; it is also found in other forms, including derivative words; the specific form found on the PY Tn 316 tablet is πάκια, *pa-ki-ja-si*, i.e. possibly its [locative](#) plural form.<sup>[115]</sup>
40. Possibly an [ethnic](#) or geographic adjective of Asia understood in this context as referring to [Lydia](#) or the [Assuwa league](#); i.e. in the sense of, or similar to, [Anatolia](#).<sup>[120]</sup>
41. Perhaps an epithet of Artemis.
42. Perhaps an epithet of Hera.
43. Could be some kind of "under" or "to weave" epithet;<sup>[81]</sup> cf. the [preposition](#) ὑπό and the verb υφαίνω.<sup>[121][122]</sup>
44. Found on the PY An 1281 tablet.<sup>[123]</sup>
45. Possibly an epithet of Artemis; cf. [Πότνια Θηρῶν](#), Θήρ.<sup>[127][128][129]</sup>
46. Could be instead, form of [Tiresias](#).
47. Cf. the noun βοῦς.<sup>[130]</sup>
48. Perhaps connected to proposed [PIE](#) \*Gʷouyindā; cf. [Govinda](#) and [Old Irish](#) *Boand*.<sup>[131]</sup>
49. Also attested once on the PY 1219 tablet as ωνός, *wa-no-so-i*.<sup>[133][134]</sup>
50. This term is for example found, on the Kn Fp 1 and KN Fp 13 tablets.<sup>[6][7]</sup>
51. It should be made clear that an absence of offerings, in parallel, to explicitly named deities or people (like priests or priestesses) on relevant attested inscriptions, does not necessarily follow from the presence of this special dedication; for example, the Kn Fp 1 inscription also includes, among others, offerings to Zeus Diktaios, Pade, Erinyes and Anemon Hiereia.
52. The words are two - despite the lack of a separator symbol - and in the dative plural case; their reconstructed form is \*pansi tʰeoīhi; see the words [πᾶς](#), [Θεός](#).<sup>[33][101][137]</sup>

53. See [Etymology of Ἐλένη](#).

## References

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